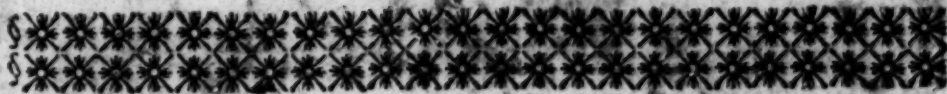
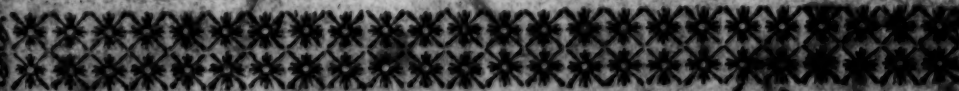


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Andrew Williams

Mr. Gay's
S E R M O N
AT THE
O R D I N A T I O N
OF
Mr. BUNKER GAY.



Mr. Gay's Sermon

Mr. Stephen
Williams of Longmeadow
Springfield



The Evangelical Preacher.

A
S E R M O N
DELIVERED AT THE
O R D I N A T I O N
OF THE

Rev'd Mr. BUNKER GAY,

AT

HINDSDALE, *August* 17th. 1763.

By *EBENEZER* ¹⁶*GAY*, A. M.

Pastor of the first Church in *Suffield*.

Acts V. 20. *Go, stand and speak in the Temple to all the People,
all the Words of this Life. . . .*

Ver. 42. *And daily in the Temple, and in every House, they ceased
not to teach and preach Jesus Christ.*

B O S T O N :

Printed by RICHARD & SAMUEL DRAPER,
in *Newbury-Street*. 1763.





An Ordination Sermon.



COLOSSIANS I. 28. *Whom we preach, warning every Man, and teaching every Man in all Wisdom; that we may present every Man perfect in Christ Jesus.*

IN these Words of St. *Paul*, now read in your Audience, we have set forth one principal and important Branch of the ministerial Office, and the grand Scope and Design of it. What he here affirms, with Respect to himself and other Ministers of the Gospel, is incumbent upon all who are solemnly set apart, according to divine Appointment, to the Work of the Gospel-Ministry. For whatever Distinction there may be between the Office of an *Apostle*, and that of an *ordinary Minister* in the christian Church, their Work, with Respect to Preaching, is the same, as to the Subject-Matter, compleat Manner, and true Scope and End of it: So that the Apostles, and first Ministers of Christ, were, in this Point, Ensamples to all their Successors in the ministerial Office; and it is now, as much
as

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as ever it was, the special Duty of those, who are put in Trust with the Gospel, to *preach CHRIST, warning every Man, and teaching every Man, in all Wisdom ; that they may present every Man perfect in Christ Jesus.*

Wherefore, in discoursing upon these Words, I shall, without any critical Remarks upon them, immediately apply myself to the Consideration of the several Things, clearly held forth in them, touching the Duty of Gospel-Ministers, viz.

I. *That they should preach Christ.*

II. *That they should do this in a clear, full and persuasive Manner, “ warning every Man, and teaching every Man in all Wisdom.”*

III. *That their principal View and governing Aim herein should be, “ that they may present every Man perfect in Christ Jesus.”*

I say then,

I. *That Gospel-Ministers should preach Christ.*

I shall not spend Time to prove what is here supposed, viz. That Preaching is a principal and important Part of the Work of Gospel-Ministers. The Characters by which they are described—the Duties enjoined upon and Directions given to them in holy Scripture—and the Examples of the first Ministers of the christian Church, imply and shew this to be a Duty specially incumbent on them,—a Business belonging to them, so as it does not to others, who are not intrusted with the same Office. But the main Point here to be considered is, What they should make the Subject-Matter, the grand Theme of their Preaching :

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ing: And this is JESUS CHRIST. Christ is, by Way of Eminency, the great Subject of the Gospel-Revelation, and Gospel-Ministers, in their Preaching, should have a special Reference and Regard to him; not meerly glance at, but point directly to him, so as to dispense and *make manifest the Savour of the Knowledge of him*, and lead Men to a thorough, and, if possible, to a saving Acquaintance with him. As they are Christ's Ministers by Office, so they should preach Christ, as he is revealed and set forth in the Gospel, as they would faithfully discharge their sacred Office, and answer the true End and Design of it. So did the Apostles of Christ, notwithstanding the great Opposition and Ill-Treatment they met with for it. Acts V. 42. *Daily in the Temple, and in the House, they ceased not to teach and to preach Jesus Christ.*

This Phrase of *Preaching Christ* is several Times used in the New-Testament: And it is with a particular and immediate Reference to him, that St. Paul says in the Text---*Whom we preach.* Now to preach Christ, as the Apostles did, and every one of his Ministers ought to do, is to preach the Doctrine or Gospel of Christ; *even the Mystery* (as it is expressed ver. 26.) *which hath been hid from Ages and from Generations, but now is made manifest to his Saints.* It is not barely insisting upon, or frequently mentioning the Name of Christ, but preaching *the Truth as it is in Jesus*; declaring the whole Counsel of God to Mankind revealed by Christ; always, in the
Course

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Course of their Ministry, making the peculiar Doctrines of the Gospel, which immediately concern the Kingdom of God, and the Lord Jesus Christ, the principal Topics of Discourse; and *teaching Men to observe all Things whatsoever he hath commanded*; explaining and urging the Precepts of Christianity in a Manner agreeable to the Nature, Spirit, and Genius of it.

More particularly,

1. *To preach Christ is to preach the personal Dignity of Christ*: To set him forth, in a scriptural Light, both in his *divine* and *human* Nature, as *God manifest in the Flesh*. * This is one of those Mysteries of Godliness, which, however inconceivable by us, is expressly revealed in the Gospel, and to be preached by the Ministers of it.

The *Divinity* of Christ's Person is to be taught and maintained against those who deny it. He is to be preached, *that he is the Son of God*: yea, *the only begotten Son of God* by Way of Eminence and Distinction; not only fully resembling, but also partaking of the Nature and Perfections of the Deity, *being the Brightness of his Father's Glory, and the express Image of his Person*: † Who *was in the Beginning with God, and was God*, ‡ possessed of divine Excellencies, *the Image of the invisible God, the First-born of every Creature, or before all Creatures, and by whom all Things, both in Heaven and in Earth, were created, and do consist*, § and to whom divine Titles are given, and divine Attributes and Works are ascribed.

He

* 1 Tim. 3. 16. † Heb. 1. 3. ‡ Joh. 1. 1. § Cont: Ver. 15, 16, 17.

He is likewise to be represented in his *Humani-ty*, and preached, that he is *the Son of Man* — that he became incarnate, or *was made Flesh and dwelt among Men* * — assumed the human Nature, and *was made in all Things like unto his Brethren*, † whom he came to redeem and save — a most innocent and righteous Person, who, altho' he really partook of the essential Properties of human Nature, was yet, by his extraordinary Conception and Birth, exempt from human Sin and Guilt, and was ever perfectly *holy, harmless, and undefiled* ‡ — one who was *filled with the Holy Ghost without Measure*, § and in whom dwelt the *Fulness of the Godhead bodily*. ||

And it is of no small Importance that the Ministers of Christ should preach up his personal Dignity and Excellency ; not only to lead Men to just and worthy Conceptions of him, but also to convince them of his Suitableness and Ability to save them, and to show what solid Ground there is to hope and trust in him.

2. *To preach Christ is to preach him in his Office-Character and Work, as the only Mediator between God and Man, and the Saviour of lost, guilty and perishing Sinners.*

The Gospel contains the glad Tidings of Salvation to fallen Men by Jesus Christ, and in it we have the clearest and fullest Discovery hereof. Yea, it is the special Business, and peculiar Glory, of the Gospel, to unfold this great Mystery of sinful Man's Redemption by Christ. **Herein**

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the

* Joh. 1. 14. † Heb. 2. 17. ‡ Heb. 7. 26. § John 3. 34. Col. 2. 9.

the Lord Jesus Christ is represented, not only in his personal Character and Dignity, as *God manifest in the Flesh*, but also as being appointed and sent of God, to mediate between himself and us, to effect a Reconciliation, and procure eternal Redemption and Salvation for us ; and, as acting in this noble and exalted Character, performing the Business of a Mediator and Saviour for us. And surely this, which is so much the Business and Drift of the Gospel, should be made the Subject and Scope of Ministers Preaching, to whom the Dispensation of it is committed. Nor can they be said truly and fully to preach Christ, and to answer the special Business and Design of their Office, if they wholly, or in a great Measure, neglect to treat of those peculiar and important Doctrines of the christian Revelation, which relate to Christ's Office-Character and Work.

They should not only treat of the human Apostacy and Guilt, which is supposed in the Salvation of the Gospel, and upon which it is grounded, and labour, by the Precepts and Testimony of the Law, to convince Men of their Sins and Obnoxiousness to God's eternal Wrath and Curse, and of their own Inability to obtain Righteousness, Justification and Life by the Deeds of the Law, and consequently of their absolute Need of a Saviour ; but also be especially careful to point out the glorious Remedy which divine Wisdom and Goodness hath provided, and *testify that the Father sent the Son to be the Saviour of the World.* 1 Joh. 4. 14.

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They should endeavour, as distinctly as they can, to lay open God's eternal Counsels of Peace, and saving Purposes towards apostate Mankind, and show that *he is in Christ reconciling the World unto himself, not imputing unto them their Trespases,** and with how much Wisdom, Goodness, and Faithfulness, he hath been, and still is carrying on these Counsels and Purposes of his Love and Mercy.

They should discourse and reason upon the great Topics of the christian Faith and Verity, and labour to prove the divine Mission and Authority of Christ, from his miraculous Works, as well as from the Nature and Tendency of his Doctrine; and also to shew from the ancient Prophecies which relate to the Messiah, and the punctual Accomplishment of them in him, that *this Jesus whom they preach is very Christ*, the true Messiah and only Mediator, whom God hath anointed to this Office, and sent to redeem and save a perishing World.

Nor is it sufficient to represent him only in his general Character and Office, as our Mediator and Redeemer; but they should also treat distinctly of his particular Offices of a *Prophet, Priest* and *King*, with which he is invested, and which are united in him; explain the Nature and Design of each of them; and shew his Faithfulness in the ready, diligent, and punctual Discharge of them.

They should set him forth in his *prophetic* Office, as a *Teacher sent from God*, to reveal his Will,

* 2 Cor. 5. 19.

and make the last Overtures of Mercy, Peace and Salvation to Mankind ; in whom were fulfilled the Words of the Prophet, Isaiah 61. 1, 2. *The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the Poor, he hath sent me to heal the Broken-hearted, to preach Deliverance to the Captives, and Recovery of Sight to the Blind, to set at Liberty them that are bruised, to preach the acceptable Year of the Lord.*

They should preach his eternal and unchangeable *Priesthood* ;—That he was ordained of God an *High-Priest* for us, in Things pertaining unto God, to make *Reconciliation* for the Sins of the People ; and that he gave himself for us, an *Offering* and a *Sacrifice* to God for a sweet smelling Savour ; and is passed into the Heavens, now to appear in the Presence of God for us, as our perpetual Advocate. The Cross of Christ was what the Apostles testified, and much insisted upon in their Preaching. It was this Doctrine that was so peculiarly offensive to Jews and Greeks, but which, however, was attended with remarkable Power and Efficacy for the Salvation of them that believed. 1 Cor. 1. 18. *For the Preaching of the Cross is to them that perish Foolishness : but unto us which are saved, it is the Power of God.* Ver. 23, 24. *But we preach Christ crucified, unto the Jews a stumbling Block, and unto the Greeks Foolishness ; but unto them which are called, both Jews and Greeks, Christ, the Power of God, and the Wisdom of God.* Yea, of such Excellence and Importance was this Doctrine in the Esteem of St. Paul, that, even at Athens, the Seat of

of Philosophy, and of all human Wisdom and polite Literature, he made it the grand Theme of his Preaching, as being vastly preferable to all the Wisdom and Learning of Greece, and necessary to Salvation. 1 Cor. 2. 2. *For I determined not to know any Thing among you, save Jesus Christ, and him crucified.* And Gospel-Ministers should insist much upon this distinguishing and important Doctrine of Christianity, whoever may be prejudiced against, or offended at it; and treat it not barely as a Matter of Fact, but designed for our Reconcilement unto God; shewing the Virtue and Efficacy, as well as the Necessity, of Christ's atoning Sacrifice, and the Power and Prevalency of his Intercession: That, as our great High-Priest, he hath by his own Blood entred into the Holy-Place, even into Heaven itself, having obtained eternal Redemption for us;* and that he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them. Heb. 7. 25.

They should also preach his Royalty and Dominion, as King and Head of the Church; that *this same Jesus who was crucified*, is raised from the Dead, exalted and seated at the Right-Hand of God, and made both Lord and Christ, and hath all Things put into Subjection unto him: That he hath on his Vesture, and on his Thigh, a Name written, KING OF KINGS, AND LORD OF LORDS; † and by his Power and Authority gives Laws and Ordinances to his Church; subdues the Hearts of Men to a willing Obedience and Subjection

* Heb. 9. 12.

† Rev. 19. 16.

jection by the Influences of his Word and Spirit ; leads and guides, protecteth and defendeth them, and dispenseth all spiritual and saving Blessings to them ; restrains and conquereth his and their Enemies, and over-ruleth all Things for the best Good of his Chosen : And that *it is he which was ordained of God to be the Judge of Quick and Dead,†* and who will hereafter come again *with Power and great Glory*, and all the Tokens of Royalty and Majesty, to raise the Dead, and to judge the World, and to give unto every Man according to his Works, whether they be good or bad, without Respect of Persons.

3. *To preach Christ is to preach the precious Benefits of Christ.*

Unto me, says St. Paul (Eph. 3. 8.) *who am less than the least of all Saints, is this Grace given, that I should preach among the Gentiles the unsearchable Riches of Christ.* And every Minister of Christ should do the same ; by setting forth his infinite Fulness, the manifold and inestimable Blessings that are treasured up in him, purchased, offered, and dispensed by him ; and shewing *what is the Hope of his Calling, and what are the Riches of the Glory of his Inheritance in the Saints.** Not only the external Privileges and Advantages of the Gospel, such as the Word, Ministry, and Ordinances ; but also the inward, spiritual, and saving Blessings of it, such as the Redemption from Sin and the Curse of the Law—effectual Calling—Justification unto Life—Sanctification of the Spirit—being made the Sons and Heirs of God by Adoption—Peace with God, and free Access to
and

† Acts 10. 42,

* Eph. 1. 18.

and Acceptance with him—Wisdom, Righteousness, and Strength—Sure Guidance and Assistance, Protection and Support, under present Trials—the Indwelling, Sealing, Witness and Comforts of the Holy-Spirit—the Joy of Faith and Hope,---and future compleat and everlasting Glory and Blessedness in the Kingdom of Heaven, should be mentioned in their proper Place : —The Nature of these Benefits explained ; the Preciousness, Excellency and Importance of them illustrated ; their Connexion and Harmony shewn, and each one its proper Weight given it ; and all of them considered as flowing from Christ, and the Fruits of his mediatorial Offices and Works ; *who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.* 1 Cor. 1. 30.

4. *To preach Christ is to preach the Laws of Christ, or the Duties which he hath enjoined.*

The Gospel enjoins Duties, as well as reveals Grace and Truth. It is eminently the Doctrine of Grace, and yet, in the strictest Sense, a *Doctrine according to Godliness* ; containing Duties to be performed, as well as Truths to be believed. In order to our being interested in Christ, and partaking of his saving Benefits, it requires not only Faith in Christ, and Repentance of Sin, but also universal Holiness of Heart and Life. It is so far from encouraging Licentiousness, that it *teaches us, that denying Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World.*† And Ministers should preach and inculcate the Duties of the Gospel ;
teaching

† Titus 2. 12.

teaching Men to observe all Things whatsoever Christ hath commanded them. Mat. 28. 20.

They should *testify Repentance toward God, and Faith toward our Lord Jesus Christ* ;‡ carefully explain the Nature of these Duties, and shew the Necessity of them, in order to the obtaining Pardon, Justification, and eternal Life : Nor should they, by any Means, neglect to teach, and press Obedience to the Laws of Christ—to inculcate the Duties of Piety toward God, of Righteousness and Charity toward Men, and of Sobriety and Temperance with respect to Ourselves, and to urge Men to the sincere, steady, uniform, and persevering Practice of those *good Works, which God hath ordained that we should walk in them,** and which St. Paul did, and willed that Titus and all other Ministers should, *constantly affirm, that they which have believed in God should be careful to maintain,†* as being truly pleasing and acceptable to God through Jesus Christ, and necessary to the true Dignity and Perfection of our Nature, and to *make us meet to be Partakers of the Inheritance of the Saints in Light.‖* It is a very faulty Neglect in Ministers, not to insist much and strenuously upon those Virtues of Mind and Life, those good Works of Piety and Charity, Humility and Holiness, which the Gospel so strongly enjoins and enforces, and which it is so much the Business and Design of it to promote in us. Christianity was never designed to subvert the Duties of Morality and natural Religion, but to clear and enforce them ; and our Obligations thereunto
are

‡ Acts 20. 21. * Eph. 2. 10. † Tit. 3. 8. ‖ Col. 1. 12.

are strengthened and increased, rather than diminished, by the Gospel-Revelation. And it is the Part of Gospel-Ministers to teach and enforce these Duties, with all Clearness and Strength of Argument, as Matters of great Moment and everlasting Concernment. In doing this they should not only have Recourse to Reason and Conscience, and make use of all the Motives and Arguments that can be fetched from thence; but also teach them in the special Reference they bear to Christ, as enjoined by his Authority, and performed by Grace and Strength derived from him; and enforce them by the special Motives and Arguments of the Gospel, the Authority and Example, the Grace and Love of Christ, the Consideration of our Accountableness to him, and of those eternal Rewards and Punishments of the next Life, which are brought to Light by the Gospel.

Having thus shewn, that Gospel-Ministers should preach Christ, and what is implied herein, I pass on to say,

II. *That they should do this in a clear, full, and persuasive Manner*; “warning every Man, and “teaching every Man in all Wisdom.”

These Expressions, *warning every Man, and teaching every Man in all Wisdom*, may be considered as exegetical of the former, and intending the same Thing as *preaching Christ*: Or rather, as referring to the Manner of doing it, i. e. in a clear, full, and persuasive Manner, and with all the Wisdom and Prudence, and Address, that a Man is Master of.

Ministers are set as *Watchmen* § to give Warning to the People from Christ, and to admonish them in the Lord of their Sin and Danger.--They are also *Overseers of the Flock*, whose special Business it is, to *feed the Church of God, which he hath purchased with his own Blood* ;* by faithfully dispensing the Food of God's House, the Truths of his Word, for their spiritual Nourishment and Growth in Grace : And they should *take Heed* to do both in a clear, full, and perswasive Manner, so as, if possible, to take Effect.

They should in Christ's Name, and from his Word, give clear and faithful, full and timely Warning of every threatening Evil and Danger--cry aloud and spare not to shew unto Men their Transgressions and their Sins—caution and warn them against *an evil Heart of Unbelief, in departing from the living God*—against persisting in their Impenitency, and hardening themselves in their Disobedience to the Gospel—against all vicious Affections and fleshly Lusts—against Hypocrisy and Self-Righteousness—against grievous Errors and Heresies, Backsliding and Apostacy, Schism and Divisions, vain Janglings and Disputings, and whatever is prejudicial to their spiritual Interests, and tends to subvert their Souls ; and endeavour to set the evil Nature, the great Folly and Danger, and fatal Tendency and Consequences of these Things in a clear and striking Light.

They should *teach Men in all Wisdom*,---in all the Truths and Duties of the Gospel, which is, by Way of Eminency, *the Word of Wisdom*, and

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is able to make them wise unto Salvation---instruct them plainly and fully in all the important Articles of the christian Faith, and necessary Virtues and Duties of the christian Life---declare the *whole Counsel of God*,--and omit nothing that is requisite for them to know, believe, and do, in order to their pleasing God, and being accepted and approved in Christ. In treating of the deep Things of God, the great Mysteries of Godliness, they should be specially careful to use Plainness of Speech ; speaking of them, *not in Words which Man's Wisdom teacheth, but which the Holy-Ghost teacheth ; comparing spiritual Things with spiritual* :* Not soaring above the Capacity of their Hearers in airy Speculations, lofty Expressions, or obscure Phrases, which tend rather to amuse and puzzle, than to inform the Understanding, to please the Fancy and raise the Imagination, than to win the Will and Affections to a Compliance with *the Truth as it is in Jesus*, and excite a rational Devotion : Nor yet groveling far beneath the Dignity of their Subject, or making use of uncouth Phrases, odd and awkward Expressions, or such party Terms, as are rather grating and offensive, than pleasing, to a sober and judicious Ear, and *minister Questions and Strifes ; rather than godly Edifying in Christ Jesus* ; but always endeavouring to preserve a clear but manly Style and Diction, becoming the Dignity and Importance of the Truths delivered, and that hath the greatest Aptitude to convey them in the most plain and forcible Manner. And in treating

* 1 Cor. 1. 13.

upon the plainer Truths and Duties of Religion, they should be concerned to use Uncorruptness, Gravity, Sincerity, and sound Speech, that cannot be condemned ; setting them forth, not altogether in the Dress of human Wisdom and Oratory, and the Flourishes of Rhetorick ; but representing them in their own true, naked, and scriptural Light, that they may come with their native Force, and make a more deep and lasting Impression upon the Hearts and Consciences of their Hearers.

And all this is to be done in the most affectionate and persuasive Manner. Men are to be compelled to embrace Christianity, not by external Force and Violence, but by the gentle and constraining Methods of Reason and Persuasion. Impenitent Sinners are to be warned *in the Bowels of Christ* of the Danger they are in of perishing everlastingly ; persuaded by *the Terrors of the Lord*, to flee from the Wrath to come ; and intreated by the Love of God, and the Gentleness of Christ, and all the indearing Motives of the Gospel, to repent and turn to God, and be reconciled unto him. Believers are to be admonished of their Defects and Failings in the Spirit of Love and Meekness ; urged to continue steadfast in the Grace of God , encouraged and confirmed in the Faith and Hope of the Gospel ; *exhorted, comforted. and charged (as a Father doth his Children) to walk worthy of God, who hath called them unto his Kingdom and Glory.* 1 Thes. 2. 11, 12.

Furthermore,

Furthermore, This Care is to be extended to all of every Age, Character, and Denomination, without any partial Respect to Persons. *All have sinned and come short of the Glory of God: All are obnoxious to eternal Condemnation: All have Souls to save, and are equally concerned in the common Salvation of the Gospel: And Ministers should preach Christ to All--invite All to come unto him for Life---warn and instruct every Man in all Wisdom, according to his particular State and Circumstances, and as the Exigencies of the Case require----and, as good Stewards of the Mysteries of God, rightly divide the Word of Truth, and prudently distribute to every one his Portion in due Season; that none, through their Partiality or Neglect, may remain in woful Ignorance, and perish for Lack of Knowledge; but that all, being enriched by them in all Wisdom and spiritual Understanding, may be furnished unto every good Work, and stand compleat in the whole Will of God, lacking nothing.----*

I proceed to shew,

III. *That their principal View and governing Aim herein should be, "That they may present every Man perfect in Christ Jesus." For in him (says St. Paul, Col. 2. 9, 10.) dwelleth all the Fulness of the God-head bodily. And ye are compleat in him, which is the Head of all Principality and Power. To be compleat in Christ may signify both our being compleatly justified through his perfect Righteousness and Atonement, and also our being renewed and sanctified by his Spirit, and so*
formed

formed to his Image and Likeness, and gradually built up in a Conformity to him, in all christian Graces and Virtues, unto final and compleat Glory and Blessedness in Heaven.

But this Expression of being *perfect*, as applied to the Saints in Scripture, has, I think, a special Reference to their internal Sanctification, their moral Character, or that holy Temper and Life they are of; In which Respect, indeed, it can be strictly affirmed of none, that they are *perfect* in this Life; yet, in a qualified and scriptural Sense, they may be said to be more or less *so*, according to the Progress and Attainments they make in christian Knowledge, Grace, and Holiness, and those Virtues of Mind and Life, which resemble them to God and Christ, and in which the true Dignity, Happiness and Perfection of their Nature consist. And so, to present Men perfect in Christ Jesus, may imply, not only, or simply, winning or espousing them to him, by a cordial Faith in and Subjection to him, as their Lord and Saviour, but also training them up in the Knowledge of Christ, and a growing Conformity unto him in all christian Graces and Virtues, that they may be *meet to be Partakers of the Inheritance of the Saints in Light*, and finally *presented, without Spot or Wrinkle, before the Presence of his Glory with exceeding Joy.*

This is the grand Design of the Gospel-Ministry. Eph. 4. 11, &c. *He gave some, Apostles: and some, Prophets: and some, Evangelists: and some, Pastors and Teachers; for the perfecting of the*

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the Saints, for the Work of the Ministry, for the edifying of the Body of Christ : Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ : That we henceforth be no more Children, tossed to and fro, and carried about with every Wind of Doctrine, by the Sleight of Men, and cunning Craftiness, whereby they lie in Wait to deceive : But speaking Truth in Love, may grow up into him in all Things, which is the Head, even Christ. And this is what the Ministers of the Gospel should aim at, and make the grand Scope and End of their Preaching.--- Love to Christ, and a compassionate Concern for the Welfare and Salvation of precious Souls, should be the animating Principle and Motive in the Whole of their ministerial Work. Whatever other subordinate Views they may lawfully have, their principal and governing Aim should be, to win Souls to Christ, and to present them perfect in him. With this View and Design should they engage, and constantly proceed in their great Work ; preaching Christ, not out of Envy, but of good Will ; not seeking for themselves, as their ultimate End, secular Honors and Profits, but the Honor of Christ, the Advancement of his Kingdom, and the spiritual Profit of the Souls committed to their Care, that they may be saved ; travailing, as it were, in Birth, by earnest Concern and Prayer, for them, that Christ may be formed in them ; labouring to build them up in all Things, and to perfect that which is lacking in their
Faith

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Faith and Obedience ; affectionately warning and admonishing, counselling and exhorting, comforting and charging them, and becoming all Things to all Men, as far as is allowable, that by all Means they may save their Souls.

Not that the most faithful Preaching is always attended with desired Success : So far from it, that the wisest and best Ministers often have Occasion to complain and say, *We have laboured in vain, and spent our Strength for Nought*, with Respect to many, if not the Bulk of their Hearers. But notwithstanding all Discouragements of this Nature, they should proceed in the steady and faithful Discharge of their Duty ; as knowing that *their Judgment is surely with the Lord, and their Work with their God : and though Israel be not gathered, yet they shall be glorious in the Eyes of the Lord, and their God shall be their Strength ;* and that whether many, or few, are saved by their Ministry, yet, if they are faithful in the Discharge of it, they shall deliver their own Souls, and their Labour shall be accepted in the Lord, and meet a divine and everlasting Reward.

The Discourse we have been upon suggests several useful and important Reflections.

I. How illustrious is the Divine Wisdom and Goodness in the Institution of the Gospel-Ministry ?

The Gospel is, by Way of Eminence, a Dispensation of Grace, and the Divine Wisdom and Goodness are illustriously displayed, in the Whole,
and

and in the several Parts and Branches of it. The Gospel-Ministry, in particular, is a wise and gracious Institution, and sheweth the tender and faithful Care of Christ toward his Church, in providing so well for its spiritual Instruction and Support, Edification and Comfort. It was one of the great Blessings which God promised to his People of old, *I will give you Pastors according to mine Heart, which shall feed you with Knowledge and Understanding.* Jer. 3. 15. And Gospel-Ministers are to be acknowledged, with all Thankfulness, as precious Gifts of our ascended Saviour; bestowed for most important Uses and beneficial Purposes, even for the Propagation and Defence of Religion, for teaching, explaining, and inculcating the great Truths and Duties of it, and perfecting Men in the Knowledge and Practice of them. And however the Preaching of Christ by weak and frail Men, may, by some, be accounted Foolishness, and treated with Contempt; yet the Wisdom, Power, and Grace of God are clearly manifested, in pitching upon, and making Use of such Means for effecting the Salvation of them that believe. And very conspicuous is the Care of divine Providence, in continuing the Gospel-Ministry in the Church, and in raising up a Succession of Men in every Age and Place of it, whom he is pleased to qualify for, and to employ in this sacred and important Office, and in succeeding their faithful Labours and Ministrations, for saving Good to many precious Souls.

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2. What hath been discoursed sheweth something of the Dignity, Importance, and Difficulty of the ministerial Office.

Mean and contemptible as this may appear in the Eyes of some, it is an Office of high Dignity, and a great Honor to be employed in it. The *Son of God* himself, who surpasses the *Angels* of Heaven in Dignity, and is far more excellent and glorious than they, was a *Teacher sent from God*, anointed to *preach the Gospel to the Poor*---to proclaim *the acceptable Year of the Lord*: And Gospel-Ministers are his Servants by Office, his Ambassadors, authorized and sent by him, to officiate in his Name and Stead, and to manage in the Affairs of his spiritual Kingdom. The Embassy they are charged with is of the noblest Kind, and greatest Importance: They are sent to deliver his Messages of Grace and Salvation to sinful Men, and to persuade them, through him, to be reconciled unto God. And those, upon whom Christ conferreth this distinguishing Honor, are to be *esteemed very highly for their Work's Sake*: 1 Thes. 5. 13. They are to be received with Gratitude and Joy, and treated with a hearty and welcome Respect; suitable to the Dignity and Importance of their Office. *How beautiful are the Feet of them that preach the Gospel of Peace, and bring glad Tidings of good Things.* Rom. 10. 15.

And the Importance of the ministerial Office beareth Proportion to the Dignity of it. They, who are called to it, have assigned them a Work
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of a most interesting Nature, and of the greatest Concernment both to themselves and others : They have the Care of precious and immortal Souls committed unto them, for which they are to *watch, as they that must give an Account* :--They are intrusted with *the glorious Gospel of the blessed God*, which they are intimately concerned, as far as in them lies, to preserve pure and entire, and with Fidelity and Prudence to dispense unto others :--That Gospel, the Preaching of which is attended with the most awful Consequences to them, to whom it is dispensed : To some it proves a *Savour of Life unto Life* ; but unto Others a *Savour of Death unto Death* ; according to the different Reception it meets with from, and the different Effects, which, in Consequence thereof, it hath upon them. A Business this, O! how weighty, solemn, and important ! The Thought hereof, joined with a proper Sense of their own Insufficiency for it, may well check the Forwardness, and Presumption, of those, who are eager to run before they are sent, and influence those who are regularly called unto it, to undertake it with pious Fear and Trembling.

And the Difficulties, attending this honorable and important Work, are very great : They are best known to those who have had most and longest Experience of them. Besides the Study and Labour, Prayerfulness and Vigilance, requisite to the due Performance of it ; the Opposition and Discouragements, that are commonly to be met with in it, from the Ignorance and

Corruptions, the Prejudices and Lusts of Men; and the Unkindness and Ill-usage occasioned thereby, render it peculiarly difficult: And it requires no small Degree of Wisdom and Meekness, Fortitude and Patience, to discharge it aright, so as to be *pure from the Blood of all Men, ** and unto God a *sweet Savour of Christ, in them that are saved, and in them that perish.* 2 Cor. 2. 15.

3. They who engage in the Work of the Ministry, or are introduced into it, should be, in some good Measure, qualified for it.

It is not every one, that is furnished for, or fit to be employed in the Work of the Ministry. This is a Business too great, difficult, and weighty, to be safely committed to, or well managed by, weak, unskilful, and wicked Hands. They who enter upon, and are set apart to this sacred Employment, should be Men of good Parts and Learning, sincere Piety, and universal Integrity and Virtue; *holding Faith, and a good Conscience. †* They, whose special Business it is to *preach Christ* unto others, ought to be well acquainted with him themselves, and have his Glory, the Interest of his Kingdom, and the Good of precious Souls at Heart.

They should have a good Understanding, a competent Knowledge of those important Truths of Christianity, which they are to teach and inculcate. In this Respect, they should be as *Scribes ready instructed to the Kingdom of Heaven*-----as good *Householders*, who from that

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* Acts 20. 26.

† 1 Tim. 1. 19.

Fund of christian Knowledge, which they have acquired by Study and Experience, are able to *bring forth Things new and old*----skilful to *divide the Word of Truth aright*, and to *give to every one his Portion in due Season* ; so as to approve themselves to God, and to the Consciences of their Hearers, *Workmen, that have no need to be ashamed.*

They should have that supreme Love to Christ, and affectionate Concern for the Souls of Men, predominant in them, which will cause them to love their Work, to engage in it with Delight, and to perform it with becoming Fervour and Diligence, and enable them to surmount the Difficulties and Discouragements that lie in the Way.

And they should be Men of such blameless Behaviour, and *good Conversation in Christ*, as to adorn their *christian* and *ministerial* Character, and, by the Influence of their Example, to recommend and enforce the holy Religion of the blessed *Jesus*, which it is their Duty, in all suitable Ways, to promote.

Persons of this Stamp and Character only are duly qualified for the Office of the Evangelical Ministry : Nor should any but those, who are visibly, and in the Judgment of Charity such, ever be introduced into, and dignified with it. The Want of these Qualifications renders Persons utterly unfit for it, and incapable of performing it in a right and acceptable Manner. And it is doing great Injury to Religion, and to the ministerial Character and Office, to put ignorant,
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or vicious Men into it : Such, I mean, as are apparently so ; whose weak Heads, and woful Ignorance, render them incapable of instructing others in the important Principles and Duties of Christianity ; or, whose ambitious and worldly Views lead them to *seek their own Things, and not the Things which are Jesus Christ's* ; or, whose corrupt Hearts and perverse Dispositions prompt them to corrupt the Word of God, and speak Things which they ought not, to the subverting of the Hearers ; or, whose immoral Behaviour is a Scandal and Reproach to the Gospel of Christ, and hath a direct Tendency to defeat the glorious Design of it, and to obstruct the Influence and Efficacy of the most pertinent and wholsome Instructions.

4. We may infer from the preceding Discourse, the distinguishing Privilege, and peculiar Obligations of a People, who stately enjoy the Gospel-Ministry and Ordinances.

As the Gospel-Ministry is a most wise and gracious Institution of Heaven, and designed for the greatest Good to Men ; so they who stately enjoy it, are greatly privileged and advantaged above others. Happy, in this Respect, is that People, to whom Christ is preached, by those who are qualified for, and appointed to this Business—Happy is the Church and People of God in this Land, who, from the earliest Days of our Fathers to this present Time, have enjoyed the Gospel in so great Purity, and been favoured with a Succession of able and faithful Ministers,

Ministers, that have gone forth into the several Parts of it, and been stately employed in teaching and preaching Christ to their respective Charges, with a View to instruct, establish, and perfect them in the Principles, and Practice of his holy Religion. This is, with all Thankfulness, to be esteemed a great and distinguishing Privilege, as, by Means hereof, a People are put under the best Advantages for knowing the Things of their everlasting Peace, and securing all spiritual and saving Blessings. And great are the Obligations lying on such a People diligently to improve the Privileges they enjoy to the good Ends for which they are granted, and to *walk worthy of them unto all well-pleasing.*

It greatly concerneth them, in particular, to receive, and treat with a cordial Affection and Respect, those who are sent to them in Christ's Name, with the important Messages of Grace and Salvation---to reverence them as the Messengers of Christ---to *esteem them very highly in Love for their Work's Sake*---and to do what in them lies to encourage and strengthen them in it, by shewing an affectionate Regard to them, liberally supporting them, and, above all, by their friendly Counsels, fervent Prayers, and diligent and profitable Attendance on their Ministry. If it be the Duty of Ministers to preach Christ, it is the Duty of those, to whom he is preached, to receive with Faith and Love the important Message: Without this, the preached Gospel will have no saving Efficacy upon them:
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It is only to them that believe and obey the Gospel, that it becomes effectual to Salvation. 'Tis not in the Power of the most skilful, holy, and zealous Preacher to impress the Truths, which he delivers, in a saving Manner upon his Hearers. *Paul may plant, and Apollos may water, but it is God only, by the Energy of his Spirit, that giveth the Increase.*

And happy is it when the preached Gospel reaches its true End, and hath its designed Effect upon the Hearts of those that hear it. Success in the Ministry affords abundant Support and Consolation under the Burdens and Difficulties of it. 1 Thess. 3. 7, 8. *Therefore, Brethren, we were comforted over you, in all our Affliction and Distress, by your Faith: For now we live, if ye stand fast in the Lord.* It gives a most delicate and sensible Pleasure and Joy to faithful Ministers, to reap this Fruit of their Labours.----To see those, for whose eternal Welfare they are deeply concerned, sensibly touched with the important and very interesting Truths, which they preach to them, earnestly concerned about the Salvation of their own Souls, solicitous to learn, and ready to obey the Truth in Christ, and with all Humility embracing the Offers and Tenders of a compassionate Saviour, an all-sufficient Redeemer, and to behold the Foundation Principles of Religion hereby laid, and fixed deep in their Hearts, branching out in all the excellent Graces and manly Virtues of the christian Temper and Life, and growing up toward Perfection. And

And nothing certainly can be of greater Advantage to the Persons themselves, who are thus wrought upon by the Ministry of the Word: For such are intitled to the important Blessings of the new and everlasting Covenant: They are restored to the Image, Favour and Friendship of God, and shall have solid Peace and Comfort, Hope and Joy in this Life, and hereafter be *presented perfect in Christ Jesus*, before the Presence of God's Glory with exceeding Joy.

But sad and awful, beyond Expression, is the Case of those, who despise the Ministers of Christ, and reject the Word of the Lord spoken by them, and, after all the good Instructions and faithful Warnings given them, remain obstinate and impenitent: Such remain under Guilt and Condemnation, lie open to, and shall inherit the tremendous Curses denounced in the Gospel against unbelieving and disobedient Sinners: They are ever subject to the Terrors of Guilt here, and shall hereafter be doomed, in righteous Judgment to the everlasting Torments of Hell: And those Means of Grace, which were designed, and ought to have been improved by them to prevent their future Ruin, will serve, through their wicked Abuse of them, to aggravate their Sin and Guilt; and sink them the deeper into the Abyss of eternal Wo and Misery.

And now, *my Fathers and Brethren*, Let these imperfect Hints serve to remind us, whom it hath pleased God to put into the Ministry, of
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the important Business of our Office, and the solemn Bonds we are under to the faithful Discharge of it. The Work assigned us is most sacred and honourable, important and difficult. A principal Part of it is to *preach Christ*, especially to the People of our respective Charge ; *warning every Man, and teaching every Man in all Wisdom, that we may present every Man perfect in Christ Jesus* : To set him forth in a scriptural Light, in his personal Dignity, divine Mission, mediatorial Characters, Offices, and Works, and the unsearchable Riches of his Grace, and Benefits---to explain the Doctrines and Duties of Religion, as taught by Christ, and his Apostles ---to shew the Truth and Importance of them--and to persuade, if possible, our Hearers to the sincere Belief, and uniform ~~P~~ *Practice* of them, by the most powerful Arguments and Motives which the Gospel, and Reason, furnish us with. And although ye know these Things, yet it is meet, so long as we are continued in this Office, to be put in Mind of, and frequently to reflect upon them ; the more to affect and impress our Minds with them, and to excite us, in a humble Dependance on divine Grace and Help, to the vigorous and faithful Discharge of the Duties incumbent on us, and so to *take Heed to the Ministry, which we have received of the Lord Jesus, to fulfil it* ; as that *we may save our own Souls, and the Souls of them that hear us.*

But what shall I say unto you, *my dear Brother*, whom we are now assembled solemnly to dedicate

cate and set apart to the Work of the Gospel-Ministry in this Place? *It is a faithful Saying, If any Man desire the Office of a Bishop, he desireth a good Work.** This is the Office, in the scriptural Sense, which you desire to be invested in. And it is with Pleasure, that I see you this Day consecrating yourself to the Service of Christ in this good and excellent Work, for which, I hope, he hath in some good Measure qualified you; yet I cannot but feel a tender and trembling Concern for you, knowing the Difficulties of the Work, and considering the infinite Importance, and awful Consequences of it.—Suffer me therefore, my *Dear Brother*, both *in the Flesh*, and *in the Lord*, suffer me, I say, *in the Bowels of Christ Jesus*, and with all the Tendernefs of fraternal Affection, to impress upon your receptive Mind the Things, which have been offered in the preceding Discourse, with a special View to your Instruction and Assistance in the Work you are engaging in.

One principal Part, tho' not the Whole of your Business, is to *preach Christ*, even *the everlasting Gospel---* *the unsearchable Riches of Christ*, unto Men, for their spiritual Instruction, and eternal Salvation. — A Work, O how excellent, solemn, and weighty! It is not the Bodies and Estates, but the Souls of Men, that you are principally to be concerned with---not so much their secular and temporal, as their spiritual and eternal Interest, that you are to labour, to your utmost, to promote: Your great Concern, I say,

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* 1 Tim. 3. 1.

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lies with the Souls of Men—with the Souls of this Church and People, in special, who have invited you to take the *pastoral* Care and Charge of them. And although your Care and Labours are not to be wholly confined to them, yet are they to be chiefly employed for and among them ; in diligently instructing, and training them in the Knowledge of God, and Jesus Christ, and in the Belief and Practice of the holy Religion of the Gospel. And however small the Vineyard is, in which you are called to labour, you will find Work enough to be done in it, to employ all your Time, and Talents. You have more Souls than your own to take Care of ; and you greatly hazard your own, by taking upon you the Care of others. Not more strict and awful was the Charge given to the Man, mentioned 1 Kin. 20. 39. to whom one Man brought another, saying, *Keep this Man ; if by any Means he is missing, then shall thy Life be for his Life*, than that which is now to be given unto you. — To your Custody are to be committed the Souls of this People, with a solemn Charge to keep them with all possible Care, that none of them may be lost, and perish eternally, through your Fault ; each of which is of infinite Value, and for each of which you must watch, and give an Account unto Him, that *shall judge the Quick, and the Dead*, at his Appearance. And, O, how happy will it be, both for your Self and Them, if you faithfully keep this Charge. But alas ! How sad and dreadful, if you neglect it, to the Loss and Ruin of your own, and their Souls !

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You will therefore *take Heed unto your Ministry to fulfil it.* You will, from Love to Christ, and a tender, compassionate Concern for the Souls committed to your Care, endeavour, in the most full, clear, and persuasive Manner, to *preach Christ* unto them, in his personal Character and Dignity ; in his mediatorial Offices and Works ; in his saving Benefits ; and in his Laws and Ordinances ; *warning every Man, and teaching every Man in all Wisdom, that you may present every Man perfect in Christ Jesus.* With this View you will enter upon your Ministry : This you will make your principal End, and governing Aim, in the cursory and stated Discharge of it. To this End, you will be concerned *to know Jesus Christ, and him crucified,* and to gain, not only a competent and thorough, but also an experimental and saving Acquaintance with the Truths, which you are to preach unto others : And in order hereunto, you will *give yourself continually to Reading, Meditation, and Prayer ;* and in this Way, labour after those noble Attainments in christian Knowledge, Grace, and Holiness, whereby you may be well furnished, and disposed, to every good Work, both as a Minister, and a Christian, and become an able and skilful Instructor, a faithful Guide to others, in the Matters of their Salvation, and *approve yourself unto God, a Workman that needeth not be ashamed, rightly dividing the Word of Truth.* You will diligently improve all your Gifts and Talents in promoting the Honour and Kingdom of Christ,
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and the Salvation of precious and immortal Souls; and *willingly spend, and be spent for them, though the more abundantly you love them, the less you be loved.* For you must expect, notwithstanding you are engaged in so friendly a Work and Design, to meet with much Difficulty and Opposition in it: And it may be, the more faithful you are in warning, reproof, and instructing Men, the more you will displease them, and provoke them to oppose and treat you ill. But let *none of these Things move you*, to desert your Work, or to Sloth and Negligence in it; but *do thou endure Hardness, as a good Soldier of Jesus Christ*, and so *speak the faithful Word committed to your Trust, not as pleasing Men, but God, who trieth your Hearts, and shun not to declare the whole Counsel of God, so as to be pure from the Blood of all Men:* Withal making it your constant Care to go before them in the stedfast Profession, and uniform Practice, of those Truths and Duties of Religion, which you teach, and inculcate upon them; that by your Example, as well as Doctrine, you may forcibly recommend Christianity, and *hold forth the Word of Life, so as not to run in vain, or labour in vain.*

And under a deep and abiding Sense of your own Weakness and Insufficiency for this great Work, you will always have your Eye and Heart to Christ, your humble Dependance upon Him, who is the Head of all divine Influences, for his gracious Presence with you, his all-sufficient Grace and Aids to be afforded you, and his effectual Blessing upon your Ministry; as knowing that

that *without him you can do nothing*, and that *neither he that planteth, nor he that watereth is any Thing; but God, that giveth the Increase.*---So doing thou shalt be a good Minister of Jesus Christ, and may hope for Success in your Ministry: This, at least, you may be sure of, that you shall be *unto God a sweet Savour of Christ, in them that are saved, and in them that perish, and shall in no wise lose your Reward.*

May Christ Jesus, the Saviour and Head of the Church, who putteth you, in his ordinary and appointed Way, into the Ministry, abundantly enrich you with all ministerial Gifts, and Graces, afford you his special Presence, and effectual Blessing, and make you the *spiritual Father* of many *spiritual Children* here; that when you shall be called to give up your Account to him, you may appear at the Head of a numerous Progeny, whom you *have begotten by the Gospel*, and, to your and their compleat and everlasting Felicity and Joy, *present them perfect in him*, saying, Here, Lord, am I, and the Children *which thou hast given me.*

I would now address the Church and People of God in this Place.

Brethren beloved, The Wisdom and Care of our ascended Redeemer is thankfully to be acknowledged in sending forth Labourers into vacant and distant Parts of his Vineyard: And 'tis Matter of Joy and Praise, that they are come as far as unto you, and even beyond you, *preaching the Gospel of God: How beautiful, how pleasant to behold, are the Feet of them that preach the Gospel*

*Gospel of Peace, and bring the glad Tidings of Salvation in these Borders of the Wilderness, which, not long since, ecchoed with the horrid Rumours of War, and the hideous Yells of roaming Savages, more fierce and cruel than the wild Beasts of the Wood, in quest of Prey? Will the Lord make the Wilderness like Eden, and the Desert like the Garden of the Lord; wherein shall be found Joy and Gladness, Thanksgiving, and the Voice of Melody.** May this Place, in particular, be as a well watered Garden, and a fruitful Field which the Lord hath blessed.

We rejoice to see a Church of our Lord Jesus Christ planted here, and that, pursuant to your Desires and Endeavours, he is, this Day, sending you a Pastor and Teacher, who, we hope and pray, may be a great Blessing unto you. May you esteem this a signal Favour, and with becoming Joy and Thankfulness receive this Servant of Christ, as one of his precious Ascension Gifts unto you; ---sent upon this kind, noble, and important Business, to *preach Him unto you; warning every Man, and teaching every Man in all Wisdom, that he may present every Man perfect in Christ Jesus.* And may you testify your sincere Thankfulness herefor, by always esteeming and loving him highly for his Work's Sake, and doing every Thing, on your Part, to render his Life comfortable, and his Ministry happily successful among you.

Ever remember, that it is your Duty to *minister* to him that teacheth you, in all outward
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* *Iſai.* 51. 3.

good Things, for his Support, Comfort and Encouragement : And this, not merely as a Matter of Bounty and Charity, but as a just Debt—a due Reward of his Labour : *For so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.*---1 Cor. 9. 14.---He hath a Right to an honourable Support from you, so long as he ministreth to you in holy Things ; and it concerns you to make suitable and stated Provision for it, and to see that he hath it, lest you incur the Guilt of Fraud and Injustice, and lay not only a Temptation before, but also some Kind of Necessity upon him, to neglect the Care of your Souls, in order to take Care of himself and Family.

Consider, altho' his Office is sacred and honourable, that he is a frail Creature, *a Man of like Passions with you*, and therefore liable to like Failings and Imperfections, which it concerneth you, not severely to mark, and aggravate to his Disadvantage, but candidly to bear with, and to cover with the Mantle of Charity.

Brethren, pray for him ; always bearing him upon your Hearts in your Families, and Closets ; and pouring out your Souls in fervent affectionate Intercession to God, that he may be assisted and prospered in his Ministry, and made a rich and lasting Blessing to you, and to your Children.

Above all, you will be careful not to despise and forsake, but diligently to attend upon, and to profit by his Ministry. For if it be his Duty to *preach Christ* unto you, *warning and instructing you in all Wisdom*, it is your's to hear, and receive

Warning and Instruction from him, so as that you may be *presented perfect in Christ Jesus.*

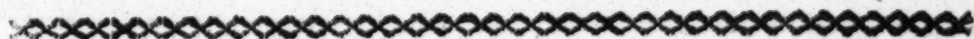
Sad and awful indeed will be your Case, if under his faithful Warning and Instruction, you remain deaf, obstinate, and finally impenitent : For so shall you be found missing at the Right-Hand of Christ in the great Day of Accounts, and doom'd to an aggravated Condemnation, and *mourn at the last*, yea mourn everlastingly, under these stinging Reflections, saying, *How have I hated Instruction, and my Heart despised Reproof ? And have not obeyed the Voice of my Teachers, nor inclined mine Ear to them that instructed me ?* Prov. 5. 12, 13.

But happy will it be for yourselves, as well as for your Minister, if you diligently, seriously, and prayerfully attend upon his Ministry, so as by it to be instructed in, and persuaded sincerely to embrace, *the Truth as it is in Jesus*, and edified and *built up* in the Knowledge of, and a Conformity unto *him in all Things, who is the Head---*till you come to a perfect Man, unto the Measure of the Stature of the Fulness of Christ : For so shall you be his Hope, Comfort, and Joy here ; and his Glory, and Crown of Rejoicing hereafter, *in the Presence of our Lord Jesus Christ at his Coming* ; when, together with him, you shall be *presented perfect in Christ Jesus before the Presence of God's Glory with exceeding Joy.*

NOW the God of Peace, that brought again from the Dead our Lord Jesus Christ, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make you perfect in every good
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An ORDINATION-SERMON. 43

*Work to do his Will, working in you that which is
well-pleasing in his Sight, through Jesus Christ ; to
whom be Glory for ever and ever. AMEN.*



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